PACIFIC Theological Seminary

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

We hear that the Okayama Station is much pleased over the series of ten successful meetings recently held in the Okayama field by Miss Griswold of Maebashi. It is a long time since a lady member of the Outlook and Evangelistic Committee has visited Okayama *Ken*, and as many more towns and villages are still waiting for their share of such inspiration and help.

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The Presbyterian Church of Japan is to be congratulated on having reacht, last year, its fortieth anniversary, celebrated at Sendai. It has the honor of having the first Protestant church, the *Kaigan Dori*, at Yokohama, organized (Mch. 10,1872) in Japan. Probably this is also the largest church in the empire, for it has 1926 members. The Presbyterian Church further has the glory of being the largest Protestant body in the Empire—21,846 members, according to official statistics for 1911, presented at the last *Daikai* or Synod. They have sixty-six independent churches, one hundred twenty-seven aided churches, and fifty-five chapels, two hundred thirty-one Sunday-schools, with nearly fourteen thousand pupils, church property estimated at 560,000 *yen*, toal contributions of 90,340 *yen*, and an annual budget of 13,500 *yen*. One of their largest churches gained nearly ten per cent in membership, for the year, but the rate for the entire body was only about three per cent.

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We understand that the Greek Catholic Church is always quite willing to afford statistics and information about its work, for use in the annual known as *The Christian Movement in Japan*, while the Roman Catholic Church is not very obliging in this connection, which explains the very unsatisfactory figures about its work in that publication (1912)—meager and widely at variance with the facts, judging by the number of converts given. Therefore the following item from the *Japan Times*, of the 14th ult., is important: "In its administration the Roman Catholic Church in Japan divides its fields into six dioceses, viz., Tokyo, Osaka, Nagasaki, Hakodate, Niigata, and

Chosen. According to the latest returns there are in the Church two archbishops, six bishops, 188 presbyters, including Japanese, 27 monks, 42 nuns, and 492 Japanese evangelists. The Church has 148,523 converts, 222 churches, 2 theological seminaries with 29 students, 39 other schools, and 4,664 persons were baptized during the past mission year."

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In the *Evangelist* Prof. Clement has this interesting paragraph: "The year 1913 of the Christian Calendar is the year 2573 of the Japanese Era, reckoning from the reputed founding of the Japanese Empire in 660 B.C., by Jimmu Tennō; and it is the second year both of the reign of the Emperor Yoshihito and of the Taishō Era, or Era of Great Righteousness. In the Sexagenary 'Cycle of Cathay,' it is the fiftieth year of the current cycle, which began in 1864; and it is called *Mizu-no-to Ushi-no-toshi*, or Stagnant water, Ox year. According to the lunar calendar, however, it does not begin until February 6; and it will continue for three hundred fifty four or five days." Our New Year's came in on *mizu-no-e-uma-no-hi*, superior-water-horse day, while February 6 falls on *tsuchi-no-e-uma-no-hi* superior-earth-horse day. This time *hatsu uma* falls on the first of the year, by the old calendar, which will make the festival *nigiyaka* at Inari shrines. This year, too, the fourth of July arrives on the first of June, and August includes the whole of July and a day extra, for July 4 corresponds to 6th Month 1, and the 7th Month begins on August 2 and has only thirty days.

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Last month Japan past thru the sharpest Cabinet crisis in her history since 1889. The Saionji Cabinet succeeded the Katsura at the end of August, 1911 (XV. 1), and had given satisfaction to the nation, which cordially approved of its financial policy. National interest is focust on government finance as never before, because of the intolerable burden of taxation resting on the people. Economy in administration was the watchword of the main part of the Cabinet, but while other departments were cutting down expenses, the War Department was virtually planning an actual increase by insisting on the creation of two new divisions of the army. The rest of the Cabinet opposed this. Japan is unfortunate in having her Ministers of War and Navy responsible only to the Emperor. The War Minister being beyond the power of the Prime Minister and his associates, could not be controlled, and he wreckt the entire Cabinet. The Saionji Ministry went out Dec. 5, rather than stand dictation from the War Department. It was a most popular step. The nation applauded Marquis Saionji, while the army authorities were bitterly criticized. It was a most difficult task to find any statesman, who was willing to form a new Cabinet. Finally, Dec. 21, Prince Katsura was appointed for the third time, and a new Cabinet was organized. This Ministry came in under unfavorable conditions, and is unpopular with the people, but all feel relieved that a temporary solution, at least, has been found for the *impasse* brought about by the army authories.

Personalia.

Miss Olive Sawyer Hoyt visited the Pettees, at Okayama, at the holidays.

The Misses Stowe spent a part of their holidays with the Colemans at Tokyo.

Miss Louise Hyde DeForest spent her holidays at her mother's home in Sendai.

Miss Ruth Gaines is assistant secretary at the Associated Charities, Detroit, Mich.

Miss Anna L. Hill, of the Dōshisha Girls' School, past her vacation in the genial climate and metropolitan surroundings of Kobe.

Miss Leonora Thompson visited her brother at Tokyo during New Year's week.

The address of Prof. Chauncey Marvin

Cady and Mrs. Cady, is: Box 393, Amherst, Mass.

Mr. Morrell Gaines lives on Staten Island, and comes over to Wall Street daily, for business.

Misses Alice Eliza Timberlake, Katherine Drake, and Edith Campbell, all of the Canadian Methodist Mission, were welcome visitors at Kobe, to watch the old year out.

Miss Ada Wright Cockroft, of No. Fergus Falls, Minn., was married Dec. 17, at Los Angeles, Calif., to Richard Ray Mitchell. At home, after Mch. 15, at Manila, P.I.

Miss Annie Lyon Howe sails for furlo, by the *Mongolia*, Jan. 18, from Yokohama. During her absence we understand the Kindergarten is to be in charge of Miss Kiso Wakuyama.

New Year's greetings for friends in the Mission, have come from Prof. and Mrs. Gaines, Mrs. Cora McCandlish Lovett, Miss Florence Helen Forbes, and Prof. and Mrs. Wold, of Peking.

Mrs. Warren visited Mrs. H. S. Wheeler, of Kobe, last month, and was detained longer than she expected by the illness of her son, Dana. Mr. Warren has taken the boy to Miyazaki for the sake of a beneficial climate.

Rev. William Leavitt Curtis returned to Japan by the *Nippon Maru*, reaching Yokohama, Dec. 24, and spending Christmas with the Pedleys, at Maebashi, where Misses Curtis and McKowan also welcomed Santa Claus.

We regret that Miss Florence Guppy, of Kobe College, who was anticipating a pleasant holiday with her sister at Kyoto, there and in Tokyo, was confined to her bed and room all thru vacation, with sickness. She is slowly recovering.

Miss Elizabeth Ward went to the Benninghoffs' for her vacation, but Tokyo must not be blamed for the pleuro-pneumonia which kept her in bed most of the time, for she contracted it before leaving Osaka. We congratulate her on getting up from it.

In December we learnt of the bereavement of Dr. and Mrs. Taylor, in the death of their oldest child, Mr. Norman W. Taylor, at the age of forty. Mr. Taylor was a pharmacist. The sympathy of the Mission is extended to the afflicted family and friends.

Miss Elizabeth Deyo accompanied Miss Hoyt to Okayama for the Christmas holidays. She began work at Kobe College this month in place of Miss Kinkead, who shortly returns home. Miss Deyo graduated at Mt. Holyoke in 1901, since when she has been teaching in private schools. Her home town is Honeoye, near Rochester, N.Y. We commiserate for the loss and congratulate for the gain.

Matsuyama proved a most popular Mecca for year-end missionary pilgrims, and the Newell caravansary was almost full up. Miss Barrows and Miss Cozad fled the joys of Christmas programs, with their forty odd numbers, and went down before Dec. 25. The Carys, of Kyoto, the Cary of Osaka, and Miss Bates went down later, all this last bunch returning *via* Okayama, where they spent a Sunday with the Pettees.

Prof. Marshall Richard Gaines and Mrs. Gaines spent the summer at their favorite resort among the Berkshire Hills, Lithia, Mass., where, at "Mountain Rest," they enjoyed the predominating missionary atmosphere among the forty guests, including, a part of the time, our Mr. and Mrs. Warren, of Tottori. After five months, they left for Bronxville, N. Y., where they reside at Elm Rock Road, not far from Mr. John Gaines' home.

Mrs. John Hyde DeForest, of Sendai, announced, the day before Christmas, the engagement of her daughter, Miss Louise Hyde DeForest, to Mr. Robert Kelsey Veryard, of the Chinese Y.M.C.A., Tokyo. Congratulations have been given heartily, and everybody is adequately happy over the joyful event. Mr. Veryard is an Englishman, and the only thing necessary to remove our least shadow of regret is that such a fine fellow should become an American.

All friends of the Gulicks were pained at the sudden, sad intelligence, last month,

of Dr. Gulick's condition, which necessitated a serious operation at Tokyo, Dec. 18, for an aggravated case of sarcoma. The patient recovered from the operation with surprising celerity, and attended the Conference of Federated Missions, Jan. 8, 9, but a rest of a few months will be necessary before he takes up any serious work. Deep sympathy and earnest prayer have followed the patient and family, and all friends earnestly hope for a complete recovery.

The arrival, at Yokohama, Dec. 11, by the *Nile*, of Rev. Sam'l Hayman Wainwright, M.D., is an event of great importance. He comes as the new and first secretary and editor of the Christian Literature Movement in Japan, at the invitation of the Committee of the Conference of Federated Missions, to push the creation and distribution of literature, somewhat on the same lines as the movement in China, started some years ago by Rev. Timothy Richard, D.D. Dr. Wainwright had already made good as a missionary educator and executive, for many years, at Kobe, where he was principal of the Southern Methodist Kansei Gakuin, but for six years past he has been in the United States.

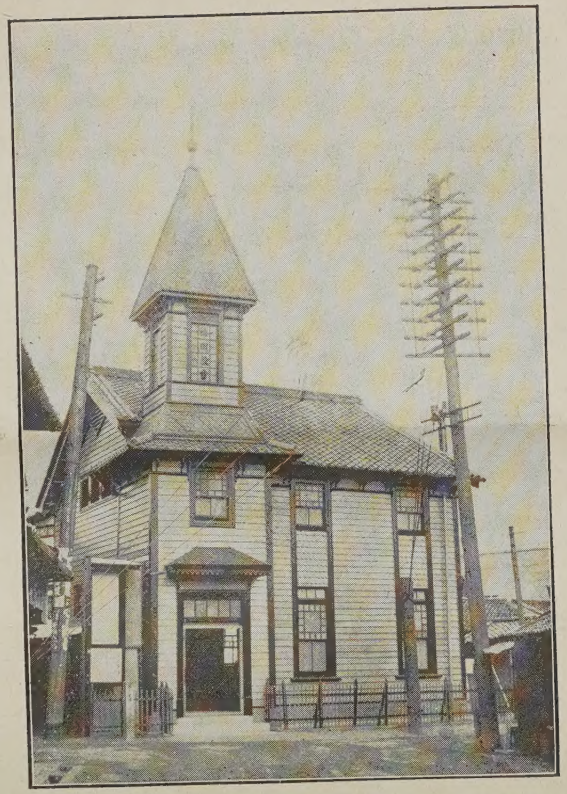
Mr. and Mrs. Stanford visited Dr. and Mrs. David A. Murray, at Tsu, during the early days of January, had an auto ride, by Dr. Murray's kindness, from Tsu to Yamada, did the sights of Ise, and brought Mrs. Murray and the children back for a visit at Kobe. Tsu was once one of our stations, Miss Colby going there in 1889; later, a mission house was built, and occupied by two families in succession, but the station was abandoned in 1894, the house was sold, and, to-day, the missionaries at Tsu, of other Missions, are not able to definitely determine even the site of our former property. The Northern Presbyterians and the American Episcopalians are occupying the city, the latter having a very fine church edifice.

Twenty-five years ago no name was more prominently before the Japanese school public as helper and inspirer of youth in their struggle to attain English, than that of Prof. James Main Dixon, at Tokyo, where he taught and edited and publisht English language books galore. Those of us who used to have him in our homes, remember his geniality and enthusiasm. He was a man out of possibly a score, whose departure from Japan we much regretted, feeling that Japan and we were the poorer for it. Prof. Dixon is now professor of English, and head of the Oriental Department at the University of Southern California, at Los Angeles. This latter department is only just started, and has for its object training for diplomatic and consular service. Japanese and Chinese are taught.

Married at eleven a.m., December 18, 1877, in Nashua, N. H., U.S.A., Miss Ellen M. Emerson and Rev. Otis Cary. It was a quiet, home wedding, although some of their friends wished it might be a church wedding, so all, who were interested in the young couple and their future vocation, might attend it. Mr. and Mrs. Cary proceeded immediately afterwards to Japan, going *via* Boston, New York, and Washington. Wednesday evening, December 18, 1912, in Kyoto, Japan, there was an informal gathering of the friends of this couple, at their home on Karasu-maru Dori. The usual weekly prayer meeting was held, that evening, at the house of Dr. Gorbold. When Mr. and Mrs. Cary returned, they found their house invaded by friends, who, without asking permission, had come to show love and good wishes, and to congratulate them on their long years together. A veil was pinned on the head of the lady, a bouquet of roses given to her, and, preceded by Dr. Learned and Mrs. Davis, they came in to the parlor, to the strains of the wedding march, played by Miss Louise DeForest, to find their friends ready with congratulations. They had "never been so surprised in thirty-five years" as they were that night. After an hour of social intercourse interspersed with music, their friends left, wishing them many more years of united life in the land of their adoption.

KUJO CHURCH, OSAKA.

(Fifth Congregational Church, erected with Church Loan Fund, October, 1906.)



UMEDA CHURCH, OSAKA.

(Sixth Congregational Church, erected with Church Loan Fund, July, 1912.)

Building Churches at Osaka.

To the Christian worker Osaka offers to-day even more than in the past some of the finest opportunities for religious activities that can be found in the East. Noise, dust and smoke are here, to be sure, making residence in the city less desirable than formerly; but the people are here, also—more than a million of them. Tens of thousands are coming in every year, and settling on the outskirts, which can easily be reached by the electric tramways. In spite of the tightness of the money market, and the high cost of living, tenement houses of the better class are rising by the thousands, on the borders of the city, and are occupied as soon as erected.

These conditions have afforded our Mission a fine opportunity to test the working of the Church Building Loan Fund, started six years ago. The sum was only $2,500, and the whole of it was drawn for the purchase of a small building site in what was really Kujo Village, on the south border of the city. The price paid for the rice-field was at that time considered high. The village has been absorbed into the city, and become one of its most crowded thoroughfares. That high-priced rice-field is now so close to an important junction of the city tramways that one of the city banks, wishing to erect a branch office at that spot, offered to buy the church site at a sum three times the original cost. And it is gratifying to note that the church organization itself has kept pace with this external and material advance. The birth of the church took place in a small, Japanese, hired house, where, for eleven years, it had a stunted growth. Six years ago, when the Kujo Church was erected, it had a small membership of thirty, and almost the entire support came from funds of the American Board. Their number now is two hundred and fifty, and, with the new year, the church assumes its entire support, and enters the ranks of the large group of self-supporting *Kumi-ai* churches.

Another new enterprise, in another new and growing border of Osaka, called Umeda, ought to become self-supporting in less time than it took Kujo to reach that state. It has a better start, and is in the midst of residences of a superior class. The Christians are able and willing to bear their full share of the expenses. Beginning, like Kujo, in a rented, Japanese house, it reached a membership of thirty, in less than four years, and this number has doubled during the past year. A few months ago the Christians entered the new Umeda Church building, which, though small, is convenient and conspicuous. The upper story is one large, matted room, which can accommodate one hundred and fifty children in the Sunday-school. This was built and furnished as a memorial to Mary Bryant Daniels, who was the founder of the school. The closing days of her twenty years of service for the people of Osaka, were occupied in planning for the children's Christmas three years ago. A small sum of money remaining from her possessions, supplemented later by gifts from her friends in America, has built a most attractive Sunday-school room. The walls are hung with photographs of Miss Daniels, and of scenes in the life of Christ.

The wisdom and necessity of suitable church edifices in Japan, is demonstrated, in the case of these two churches, by the doubling of the attendance at the church services, and in the Sunday-schools, as soon as they were occupied. Land and building operations are so expensive at the present time, that it seems impossible for small groups of Christians to build churches without assistance, such as this Church Loan Fund furnishes. Such assistance brings larger and more speedy returns than almost any other form of church aid. An immediate gift of $5000 by some individual donor, would put this Fund permanently on its feet. Land is rapidly rising in Osaka, making it almost impossible for any but the wealthy,

to purchase. The instance cited above, where the land has risen more than three times its value six years ago, does not stand alone. Where land is being taken by the city for the extension of its car lines, it is obliged to pay, in some parts, as much as 300 *yen* ($150) per *tsubo* (six feet square) for lots which were bought, five years ago, for 80 *yen*.

Unfortunately this new church at Umeda is burdened, from the start, with a heavy ground rent, which would not have been the case, if the Loan Fund had been larger; and yet, as a business proposition, as well as for the best interests of the Kingdom of Christ, it was wiser to build on rented land, than to continue in the cramped and unsuitable quarters of a Japanese house.

Everything about the appearance and atmosphere of Osaka stamps it as the greatest commercial and industrial center of the Empire. The membership of our churches, therefore, draws largely upon the business classes. Small manufacturers of chemicals, paper, bean flour, rice paste, tooth brushes, and machinery, business clerks, officials, and a few students, form the bulk of the membership of the Umeda Church. Close by is the fine dormitory, erected for Christian students of the Higher Technical School. Some of these students are members, and others, regular attendants at the services, where also are to be seen a few pupils from the Baikwa Girls' School. The church is in close proximity to two Higher Public Schools for Girls, containing over eight hundred students. And yet not one of these pupils darkens the doors of the church or Sunday-school. Prejudice against Christianity is still strong enough with parents, teachers, and pupils of these public schools to keep the girls away from a Christian institution. The planting of neat and attractive church buildings will do much to dispel this prejudice and win the confidence of this class of people.

G. Allchin.

Back In Hokkaidō.

Owing to a furlo it is some eighteen months since we have been able to give definite impressions of the *Kumi-ai* work in Hokkaidō, as a whole. In that time, there seems to have been gratifying advance all along the line.

Of *bona fide* self-supporting churches there are five, Moto-Urakawa, Sapporo, Asahigawa, Iwamizawa, and Otaru (in the order of their assumption of self-support). To regret and remedy is the fact that *Moto-Urakawa* is again pastorless. A young man just out of the seminary came to the church in the summer of 1910; but after little more than a year he left last autumn. This field is so remote from other churches, and the parish is so scattered, that the pastorate requires unusual patience and energy. *Iwamizawa* has been doing a normal work. *Asahigawa*, after a pastorless interval, has installed a pastor of experience. *Sapporo* has entered upon the building enterprise. And *Otaru*, since January 1, 1912, has entered, with hope and courage, upon its life of self-support.

The *Kumi-ai* body has continued its work at two centers. The growth of *Teshio* church, Nayoro, has been gradual and healthy under its first and only pastor. In *Hakodate* the pastorate of Rev. Seidō Takahashi began early in 1912; and the outlook in this gate city of Hokkaidō, seems brighter than at any time for five or six years.

The work under direct mission aid is smaller than ever, now that Otaru church has attained its maturity. There is the little congregation at *Pompira*, with a tentative organization, and a house of worship of the people's own building *in statu quo*. It never had a paid minister, and the young man who did most for its upbuilding and nurture, has now removed to Tokyo. The *Shintomi Street* chapel in Otaru, which was the personal responsiblity of the Bartletts, now has an evangelist in charge, and continues as a feeder to the Otaru church. *Tokachi* church,

Obihiro, has made fine progress in its five and a half years. It now has a membership of exactly sixty souls. It has its own manse and meeting house, with site and furnishings worth 2,600 *yen* ($1,300), dedicated without encumbrance, Sept. 21, 1912. It has an experienced, wise, and aggressive pastor, and a heart to support him and the church.

The duty is now upon us, of putting a man into Rumoi, as a part of the effort to evangelize the west coast of Teshio; and for the rest, to put in all the strength that can be mustered in spreading the Gospel in parts where, for the time being, on account of scattered populations, we can hardly hope to see organized churches. Organization must be left to take care of itself, while the Gospel of life is given to the people in remoter parts. So much for what especially concerns *Kumi-ai* efforts.

Now to speak more generally, as a part of the investigation undertaken by the Conference of Federated Missions relative to the distribution of forces, local committees are still at work in Hokkaidō. During December, 1912, a committee for the Federated Missions (foreign), and another for the Federation of Churches (Japanese), each met separately and considered some specific questions in regard to the field and the forces. Later, representatives of the two committees met together for joint consideration of the same questions. There was a goodly agreement of opinion among the Japanese and foreign representatives of the four consulting denominations, Baptist, *Kumi-ai*, Methodist and Presbyterian.

The consultations have resulted also in a fuller mutual understanding of our relations to each other, and to the field; and, at the same time, they have been suggestive of specific pointers for most of us as to our future efforts. Apparently the greatest duty of our own American Board, for the immediate future, lies along the south coast of Hidaka, the west coast and the central portion of Teshio, and in the province of Tokachi. The coasts of Teshio and Hidaka, with their rather sparse populations, will require time, and patience, and hard work. The coast of Teshio is well-nigh untouched. And there seems to be no Christian worker in the whole district of Soya.

GEORGE M. ROWLAND.

New Year's.

It is safe to say that no foreigner during the era of Meiji has witnest so quiet a New Year's as that just past. We visited several cities at the time when decorations, illuminations, holiday activity, children's games, and general amusements would naturally be at their hight. The comparative absence of these was in striking contrast to ordinary New Year's time. It was a subdued, restful season, markt by a series of as fine days as one could wish. The *matsu kazari* (pine tree decorations) were conspicuously few and unobtrusive, so that Tokyo's estimated three hundred thousand *yen* worth of annual New Year's pines was not in full demand, nor were Kyoto's mountains in danger of being pine-deforested to meet the fondness of her citizens for the *kado matsu*. It is said that Kyotoites are more punctilious than Tokyo people in the use of the pine at New Year's, and on certain other occasions, like a great Buddhist anniversary.

All religionists alike participate in celebration of the New Year's advent, but for Shintō it has a peculiar importance. On the first leaf of native calendars we find, "shi hō hai," a Shintō religious service, which is supposed to be the very first formal act of the New Year, consisting of worshipping toward the four quarters of heaven. At Naiku, in Ise, where the sun goddess (Amaterasu), is enshrined, this service occurs at four a.m., on New Year's day; at the same hour it is also performed in the imperial palace, by the Emperor, who turns first to the west, toward the first imperial ancestor at Ise, then in direction of the grave of the first emperor, Jimmu

Tennō, then toward the grave of his own father, and finally toward the shrines of other deities. Following this service, the Emperor worships at the three shrines within the palace. At Geku, Yamada, the *shi hō hai* occurs at 7 a.m. The second day of January is an off one, so far as worship goes, but on the third comes the service of *genshi sai*, or festival of the (sacrifice to the) First Origin, both at Ise and at the imperial palace. This is the first of the great Shintō festivals, and worship, consisting of offerings and recital of prayers, is performed by the Emperor at 10 a. m. at the three shrines; princes and high officials in attendance, next worship, then the Empress worships at 11 a. m., followed by the Crown Prince, and by peers and officials, up to 2 p. m. This ceremony is said to be a memorial and token of gratitude to the First Origin (Amaterasu) of the imperial line, and to the imperial ancestors and other deities—performed at the beginning of the year, before any non-religious State matters are undertaken. At Ise, too, this ceremony is duly performed—at Naiku, we were informed, at 7 a. m., but at Geku, this year, at noon. An imperial messenger from Tokyo, was present, with the imperial *ganmō*, or written prayer, and the appropriate offerings. A body of about a dozen priests formed in procession, clad in wide-spreading, stiff, white garments, wearing the odd *kammuri* (priestly hats), and what seemed to resemble old-style Chinese clogs, similar to what may be seen at Obaku san, near Kyoto, or again reminding one of the wooden clogs seen in Holland. In any case, the servitors did not seem to be at home in these ceremonial clogs, clattering over the pebbles. In their hands, each bore a *shaku* (mace). They marcht some distance, disappearing from view, as they went to the *Mike-den* for the offerings, to emerge again for procession thru the front entrance, within the gate in the *aragaki* (fence), across the outer court, thru the gate in the *tamagaki* (fence) into the middle court. Four servitors, in pairs, bore on their shoulders, in the midst of this procession, the two large trays of sacrificial *mochi* (rice-dough) and other offerings. One pair turned to the left, and the other to the right. What further took place within the middle court, or beyond, we could not see, for, when the silken white curtain of the *tamagaki* gateway was drawn aside, the *mizu-gaki* (fence) concealed all beyond, and, as soon as the last of the procession had entered, the curtain was dropt. But much of the service was visible, as the entire body of priests sat frequently in the outer court in plain sight. Five musicians, at the right of the passage thru the *tamagaki* gateway, discourst doleful, weird flute-music, at intervals, especially when the chief priest, or others, past within the *tamagaki*. In the outer court, all except the musicians, sat on the left side of the court—a majority facing the main shrine, but a part facing the right side of the court. The chief, an old man, sat at the head (right) of the main line. Behind this main line, apart by himself, sat a man about midway of the left side of the outer court, whom we took to be the imperial messenger. For, at one stage in the ceremony, he solemnly marcht to the front of the chief priest, and handed him a paper, the imperial prayer, as we suppose. After the messenger had resumed his place, the chief priest arose, and, alone, entered within the *tamagaki*, with this prayer. We suppose he recited it before the main shrine. After the chief priest had returned to his station at the head of the line, the messenger came forward as before, this time to receive back again the paper, and then to resume his position at the rear. At other points, several of the priests, sometimes all of them, entered within the *tamagaki*, music sounding the while. The offerings were apparently deposited before the chief shrine, for, unlike the imperial *ganmō* (prayer), they were not brought out at close of the service. After half an hour, or so, the service was over, and all the priests proceeded out thru the *aragaki* gateway, the *itagaki* gateway, and off to

several subordinate shrines, where a briefer, less ceremonious service was performed, all in plain sight, and consisting mainly of the recital of the imperial *ganmō*.

For the reverent, intelligent *sankannin* (visitor), there is much of interest to be seen and learned at Ise, if he chooses an opportune time, or falls in with an attendant willing to impart information. There was a very friendly lodgekeeper, on occasion of our visit, who acquired his English at the Osaka Y.M.C.A. The police, too, were obliging in response to questions about the service. It has been said: "At Ise there's nothing to see, and they wont let you see *that*," but while this epigram contains much truth, like every oxymoron, it involves an exaggerated emphasis.

ARTHUR W. STANFORD.

Touring Sanyō-indō.

In the latter part of November I spent a few days in the Okayama field, under the auspices of the Outlook Committee. The women of that region impressed me as a fine set. Intelligence and Christianity were written large in their faces, and I never had more responsive audiences to speak to before. The Bible woman, too, occupies an honorable position in that field. I found one large church with no pastor. Indeed, they did not seem to think they needed one very much. I asked the Bible woman if she did the Sunday preaching. She laughed, and said that the deacons did that, but it was evident that she did about everything else. I found, on this trip, two married women, who remembered me when I was in the Dōshisha Girls' School. They insisted I had not changed much, but, however that is, they certainly had. One of them told me that I called on her to pray everytime I had prayers in the dormitory, as I did not know the names of the others. She is praying yet, I am glad to say. The men workers in this field, are very, very few, compared to what they ought to be. It is distressing to see so many centers of work with no pastors.

In Okayama, our missionaries are quite separated as to places of residence, but the telephone unites them all as a station. I spent my nights with Miss Adams, and was able to learn more about her work than had been possible before. It is a fine work, but few of us would be able to undertake it, I fear. The Woman's Society of the Okayama Church has erected a good building for woman's meetings and Sunday-school work, which it was delightful to see. I had one fine meeting there.

Outside of Okayama, which needs no further comment here, I was especially interested in Takahashi and Tsuyama. Takahashi is six *ri* from the railroad, but the scenery along the road is beautiful, even on a cold, rainy day. The town is surrounded by mountains like another city, and, like that city, is beautiful for situation. I visited what was formerly only a sewing school, but is now a school for general education, with sewing as its specialty. Its equipment seemed very good, and the principal, Mr. Ibuka, seemed an unusually fine man. The Christians gave us such a warm welcome here that we forgot the rain and the cold, and, when we spoke, the rather large church was full of women and girls. I saw one of the *hakugaiseki* that was thrown into the church, by the enemies of Christianity, in Meiji 17, and met some of the old veterans. This church is justly proud of the fact that it has been persecuted for righteousness' sake.

Tsuyama is another fine town, with the ruins of an old castle, and has a pleasing situation. Pastor Morita and his wife impressed me as almost ideal workers, and it was a real pleasure to meet them. Miss Adams was with me, and after I had closed a talk on the value of ideals, Mr. Morita arose and spoke of her as a first rate example of what had been said. Not many missionaries are able to carry around

with them living specimens to illustrate their discourses.

After leaving Okayama I went to Tottori, and on the night I arrived there was a dinner at Mr. Warren's for the Bible women and other women workers. After that we had a very pleasant and informal workers' meeting. The next day there was an all day union woman's meeting at Mr. Bennett's for the *Kumi-ai* and Church Missionary Society people. It was a very good meeting, but the union part of it is still an unrealized ideal, as there were only two C.M.S. believers present, a pastor from Matsue, who addressed the meeting, and a Tottori lady. Nevertheless, it is a mighty good thing to have such an ideal, and I hope the Tottori workers will accomplish it sometime. Later, I visited the two outstations of our work, in that region. The railroad has rendered them easily accessible. Kurayoshi is a nice, little town, where I spent a Sunday. The pastor and his wife are of the salt of the earth, and especially the wife, who won golden opinions from me.

I was glad to see these two fields, and to enlarge my knowledge of our work in this land. I am indebted to Japanese and foreign friends for this opportunity, and for much hospitality and loving-kindness.

(Miss) FANNY ENSWORTH GRISWOLD.

Again in Tōhoku.

Starting on Nov. 13th, we felt confident the weather man in Aizu would smile upon us, but, alas! he had decided the other way. He sent his snow and rain just three weeks earlier than last year, and we landed in the midst of it.

We found Wakamatsu little changed since last December. Our reception was hearty, and good congregations, both morning and evening, testified to the interest in our visit. While there we heard rumors of a new church edifice to be erected from the proceeds of the sale of the land surrounding the present building.

Kitakata greeted us with the little preaching place full of people, young and old. Takata snowed and rained upon us to such an extent that only a few, and most of them children, were present to hear us. Bange was also in unspeakable mud, and unbearable cold. Here we spoke in a *Jōdō* temple, with a veteran Buddhist priest from Odawara. Our audience consisted of eighteen shivering people, who had responded to the invitation of the town "*Shūyōkwai*" (Culture Association), and the writer felt a little strange, surrounded by the temple paraphernalia, with its lighted candles, sounding gongs, and the devout faithful praying behind his back. That evening, in the hotel upstairs' parlors (?), we had a fine assembly of sixty young people, and twenty grown-ups—so inspiring that we were led to give two lengthy addresses, and furthermore indulge in an extra social meeting around the cheerful brazier.

After bidding farewell to Aizu, and crossing the mountains to the east, we found ourself in mild, bright weather, and had an enjoyable evening in Fukushima, despite the smallness of our audience. The present condition of the church in this city, shows what a wreck a faint-hearted evangelist may allow. No prayer-meeting, no Sunday evening service, practically no Sunday-school, and a Sunday morning service satisfactory if three were present, crowded with six! We heard the sad story, and tried to comfort a much depressed deacon. The present hope is that the Home Missionary Society will send a worker in the spring, the Sendai pastor helping out in the meanwhile.

Kanegasaki, Mizusawa, and Maezawa —three sister towns in the north, in Iwate *Ken*—were cold to us in weather, but warm in spirit. At the first of these places, the public school was put at our disposal, and a nice gathering resulted. In Mizusawa a fine congregation welcomed us in the church, while, at the last place, several large rooms, offered for the occasion, overflowed with more than two

hundred people. Mr. Miyamori, the new man in charge at Mizusawa, has regular work in Maezawa, and is also in touch with the Aizawa brothers of Kanegasaki, who are holding the fort there.

Sanuma is still without a *Kumi-ai* worker, but the Christian evangelist did the honors, while both he and the Baptist minister helped to form the group of twenty-five that met to hear us in the *Kumi-ai* church building. The Wakuya people turned out strong. They are now under the leadership of Mr. Sasaki, a man of the neighborhood, an ex-soldier, ex-Presbyterian, and anxious to make good in the *Kumi-ai* fellowship. My visit with him was a very pleasant one. A Sunday morning service in Sendai, and a brief talk at Miss Bradshaw's house, to the young men's club of Normal School students, completed a strenuous, but exceedingly enjoyable trip of thirteen days. A day's rest with the members of the Sendai station made me all right with the world and its people.

Some impressions :—(1) The need of a missionary in charge to do regular touring. (2) The need of more frequent assembling of the workers, to maintain the mutual, sympathetic touch. (3) Much good layman timber not fully utilized. (4) Resemblance to Echigo in the need for patient, plodding work.

H. Pedley.

Matsuyama Matters.

When Zechariah penned the words "it shall come to pass that at evening time there shall be light" he probably had no thot of our Matsuyama churches; but his words have come true here in a most remarkable manner,—and thru the medium of the new gas company. For in all the churches of the city the Miltonian period of cathedrals with the "dim religious light" has been superseded, and now even the preacher can walk to the church in the calm confidence of being able to see his own notes on the desk, while they of the pew can now sing by sight and not simply by—guess. Our sympathy has greatly increased for those ancient Gentiles, who, after sitting in darkness, saw a great light. May all these churches, during the coming year, equal in spiritual illumination the material brightness that has become their possession!

The very nice Bible class of Normal School students that I have had at Komachi Church has recently been somewhat disorganized in a rather strange way. Because of a case of "hazing," one half of the senior class was suspended for several weeks. And it appeared that some of the best hazers were also some of the best Bible students. Had we been studying about some of the good old rough-house days of the Old Testament times there might have seemed some connection; but such was not the case, and so I make no attempt to harmonize the two elements. When they get back, after the New Year, I shall try to turn their minds and energies toward some things less hazardous.

Co-ordinated with the church work are our two ever-present institutions, the Night School and the Factory Girls' Home. The former is now well settled in its fine new building, and has a plant that any institution might well be proud of. This building was a cast-off from the Normal School, having been used formerly by the girls' department, but being practically abandoned when that department was removed to Mitsu-ga-hama two years ago. By good fortune we were able to secure this at a regular bargain-counter rate, the large, well built, two-story building 40 by 90 feet being knocked down at 1,675 *yen*. The removal and rebuilding was somewhat expensive, to be sure, but when all bills were paid we had a wonderfully fine, commodious and suitable house for about one third of what it would cost to duplicate it anew. The school is getting a large clientage of good quality, and the young men who have received most of their education right here are to be met

with every day on the street, in shops, banks, and offices, and on the street cars as motormen or conductors. When one thinks of what Robert College did for Bulgaria he cannot fail to look with optimism upon the work of a school, however humble, that is built on moral principle, and is constantly injecting into the body-politic well equipt workers, who continue to stand for that principle.

The Factory Girls' Home has also been engaged in building operations to a limited extent, and has recently completed a memorial building to the late Emperor. This was put up with a part of the funds received from the Government thru its annual subsidy of 200 *yen* to this work. It is the most substantial of the three buildings that have been put up for the exclusive use of hand-weaving. For the Home, once interested mainly in the girls of the Spinning Factory, is now committed definitely to this work for the more numerous and more needy class of weavers. During the transition, because of the high price of rice, the general increase in cost of living, and the necessity for careful readjustment of finances, it has been impossible to take in a large number of girls at once. In the new undertaking, which is a decidedly different, and in many respects more difficult, proposition than the former work, we have had to feel our way. There are now eighteen girls in the dormitory, all doing good work at the looms. When they have become accustomed to the new atmosphere of the Home, and more fully under its Christian influence, they will form a good nucleus for the future, and the numbers will be increased hereafter as rapidly as seems wise.

All the produce of these looms is already in demand. It carries a special brand, and as it is perfectly honest in weight and measure it brings ten *sen* more per *tan* (24 yds.) than goods produced elsewhere in the city and vicinity. It is always taken at its face value without being either re-weighed or re-measured, and cash is paid at once on delivery. The Dojokan brand of *kasuri* is a conspicuous advertisement of practical Christianity in this section.

While speaking of new buildings, mention should be made of our church at Marugame. Compelled this fall to leave the house that has been the church home for the past ten years, they have taken up new quarters on the same street, and have raised among themselves several hundred *yen*, which they are now using for fixing up an old building into quite churchly style. Pope once wrote,

> "Who builds a church to God, and not to fame,
> Will never mark the marble with his name."

But when the time comes, as come it must, for a real church building to be erected in Marugame, it ought to have marked on each corner-stone in large letters, the name AONO. Modesty would forbid his doing the marking himself, but none of his friends would think that such an inscription in any way detracted from the glory of God.

Within one week recently each of our two churches in the city lost by death its oldest member,—at Matsuyama Church, an old gentleman, at Komachi Church, an old lady. The front ranks here are rapidly thinning. At the memorial service for the latter, held last Sunday evening in the church parlor, the program moved along in stilted and formal manner that promised a dismal and solemn close. This was so out of keeping with the spirit of the deceased (who little enjoyed stilts and formality when she was with us), that with the hope of recovering something of that spirit for this meeting, I ventured to ask the rather impertinent question, "Did your mother ever get mad?" As a reaction from the solemnities, the question was a success. It resulted in loosening the heretofore silent tongues of some of the children (four of whom, all adults, were present), and produced a most lively and interesting account of the mother's methods of home government and discipline. In the next

half hour all those present got a better insight than they ever had before, I am sure, into the real heart and character of the dear old lady whose life motto seemed to have been "Efficiency." Once quick tempered, she had gained great self-control by means of her "faith working thru love," and had come into that serene and optimistic spirit which we all knew, and which was in such constant evidence that I honestly wondered if she ever really became angry. While the question brot out something of disillusionment, it also brot into view some human elements that were decidedly refreshing, and were in no way detrimental to the character of that worthy saint whom we had all known and loved. One of those present afterwards characterized the meeting as "the merriest memorial service I ever attended." Some of us can see no reason why such a service should not be bright and happy, if the principal has lived a bright and happy life, and died in a trusting and joyful faith as this mother in Israel surely had. I have no regrets for "breaking up the meeting."

The recent meeting at Hiroshima of the Chu-goku section of the Committee on Distribution of Forces, (to which section, for convenience, this Province of Iyo was added), has brought up anew the question of co-operative work. It is a fortunate fact that the Missions and Churches represented here have little to learn on this matter so far as the practical application of the question is concerned. Among the three Protestant bodies at work here the spirit of co-operation is cordial and practical, and in no part of the field does the work overlap. Of the twelve counties in Iyo, eleven are more or less touched by regular evangelistic work, our own Mission and the Kumiai Church reaching seven of these, the Methodist three, and the Presbyterian four. The one county yet untouched is at the extreme south, and it is something of a question whether this properly belongs to this field or should be included in the Tosa work. Any new work that is taken up is undertaken after mutual consultation, with the desire not to infringe upon or overlap another's work. So far as I can learn from other sources, the work in Iyo is being carried on in as ideal a spirit of co-operation as can be found anywhere in the country.

At Matsuyama, on the last Monday of each month the workers of all denominations regularly get together for acquaintance, consultation, deliberation, and general edification and inspiration. At such meetings it is most evident that we are all, after all, members of one Body, and engaged in one common work. At the last meeting, held on Dec. 23rd, one week earlier than usual, in spite of the busy time of Christmas preparation, there were present seventeen, men and women, and the meeting was an excellent preparation for the coming Week of Prayer, and was a practical pledge and token of still closer fellowship and co-operation for the future.

It is Christmas Eve as I write, and all the family stockings have been "hung by the chimney with care" in the good old fashioned way. At the Night School this evening the first gun was fired of that long salute that will continue for the next few days here, as everywhere thruout the land. This great round of celebrations in every church and chapel and Sunday-school is something of a weariness to the flesh at times; but when one thinks of the joy it really brings to so many within the fold, and of the inevitable questions it raises in the hearts of so many outside, in regard to the meaning of all these assemblies and decorations and salutations and songs, and the probable answers that will be forthcoming, he can but rejoice in the great growth of the Christmas idea, while he prays that along with it the true Christ idea may deepen.

HORATIO B. NEWELL.

The Life of Dr. Ijun Ogata.

I have been asked to say a few words about a booklet recently published by

the Keiseisha, *Ogata Ijun no Shō Den.* Many years ago at the Baikwa Girls' School in Osaka, there were three young girls who were noticeable because of their gentle, very refined appearance and manner, and my conclusion about them was, as I watched them day by day, that they had not only come from a home of culture and refinement, but from one the atmosphere of which was strongly Christian.

Two of these girls were daughters, and the other a niece of Ogata Ijun. To my great surprise I was told that he was not only not a Christian, but one of the greatest Buddhist authorities in the country. But further questioning developed the fact that he was so broad-minded and of such magnanimous nature that he was willing to grant liberty of belief to all, and invariably respected the individuality of all who came under his influence. This natural generosity was increased by the fact that his oldest son, his joy and pride, by the leading of a Japanese Middle School teacher, had come to know and accept the doctrine of Christianity. As far as I can learn, did he in no way try to interfere with the young man's belief, but, on the contrary, gave his consent, when, through his son's most earnest efforts, his wife, daughters, and other members of the family desired to openly acknowledge their faith in the teachings of the Lord Jesus Christ.

One summer they occupied a cottage at Maiko no Hama, next door to the place where I was staying, and I was charmed with their beautiful home-life, especially with the affection and gentle courtesy with which this Christian son treated his mother and sisters. A year or so later, when this young man of great promise, was taken from them, his death was a crushing blow to all, but especially to the father, whose hopes had been centered on him. This sad event no doubt, prepared his heart to receive the good seed that sank deeply into it, when, years later, being relieved from incessant, arduous duties, he gave himself to serious Bible study, with the result that he became convinced of the superiority of Christianity to all other faiths, and found in it that which he had long been feeling after. He said that his great regret was that the true light had not come to him earlier, and that he had not become a Christian in his young manhood. My chief reason for having this little book prepared is that it seems to me the record of a man who took so prominent a part in the great national reforms of the early years of Meiji, and who, although known as an eminent Buddhist scholar, had, by study of the Bible, become a devout Christian, will be the means, under God, of doing much good, especially among scholarly, non-Christian Japanese. His distinguished father was physician at the court of the *Shogun* shortly before the Restoration. He was a student of Dutch books, and encouraged others to study them. Among his students were Fukuzawà Yukichi, founder of the Keio University, Baron Omura, first Minister of War under the *Meiji* Government, Admiral Viscount Enomoto, Baron Ōtori, once Japanese Minister to Korea, and others who became leaders of New Japan. It has been said that Dr. I. Ogata was the first young Japanese man sent abroad for study (sent by the Bakufu Government). Later he became court physician to Emperor Mutsuhito, and accompanied him on his first journey from Kyoto to what was then the city of Yedo. He has been called the father of the Medical Department of the Japanese Army; also with Baron Sanō, he founded the Japanese Red Cross Society. He established several army medical schools and hospitals, was chief adviser to the Military Medical Staff in Tokyo, head physician to the Imperial Guards, afterwards came to Osaka, where he, with others, established the Osaka Medical School, and where he started his famous Ogata Hospital. In his confession of his Christian faith he said, "There is nothing in Buddhism or Confucianism to compare with the Bible teaching of the love of God." A number of educated Japanese men have

been led to the study of the Bible, some of whom have since received baptism, because Dr. Ogata, a recognized Buddhist authority, had become a Christian. He held the rank of major in the army, and had been decorated by the Emperor with the third class of the Order of the Rising Sun. Among the twelve hundred in attendance at his funeral in Osaka, three years ago, were the governor, military officers, prominent business men and civil officials, and practically all the doctors of the city. A military escort of one hundred soldiers accompanied the remains to the cemetery.

The life of this broad-minded, scholarly man, who, in his special line, was one of the makers of New Japan, should be written by some literary person able to do justice to the subject. But let us all take courage from the thought that God honors by using even humble, obscure persons, whose names may never be known on earth, but are written in heaven; so this teacher in a secular school, started a train of influences that culminated in the conversion of this great Buddhist scholar. Also let us be encouraged from the fact that a short life is long enough to accomplish God's great purposes for it. Young Ogata, by his beautiful example and ardent faith, was God's evangel to his family.

(Miss) Adelaide M. Daughaday.

Field Notes.

Mrs. Pettee reports: "Okayama City has just had at least ten celebrations, six of them in *Kumi-ai* church or chapels, of the Advent of the Blessed Christmas Gift. As many more have been held in the various outstations, including three in Tsuyama.

"One feature of them all has been the absence of gay lanterns and flags, and a severe simplicity in the quiet decorations. Against a white back ground have shone forth silver stars, long festoons of ivy leaves or quiet-colored garlands of paper; the Christmas trees have depended for their beauty on ropes of silver or tinsel, and flecks of cotton snow.

"We are a nation still mourning for the loved Emperor who has hidden himself from our sight, and that note has sounded even thru the motion songs of the little ones, the dialogs of girls and the formal addresses of boys. The tableaux and religious dramas which have played such an important part heretofore have this year been gladly sacrificed to the memory of Meiji Tenno. The one tableau at the church, "not a tableau but a picture," was a reproduction in a gilt frame of Dagnan-Bouveret's celebrated youthful Madonna cuddling her Baby in its swaddling bands.

"Talks from the new pastor and from our Okayama prince of story-tellers have been the prominent features in some places. In one school the children have for the first time tasted the delights of giving, and brought, in pennies, nearly three *yen* for the poor of the neighborhood.

"Good records for the year, improvement in singing, and a quiet thankfulness for past mercies give good hope for the coming year."

Mr. White adds: "The Christmas celebrations passed off very well indeed. The special feature of the one at the church was that it was in the renovated and enlarged church building itself, tho the last coat of plaster is not yet on, for it dries very slowly this weather. The building is eight *ken* (about forty-eight feet) wide now instead of five, and the two sides which have been thrown out, are so built that they can be divided into three parts by curtains, thus forming Sunday-school class rooms, which are going to make it almost ideal. We had a great crowd at the chapel the 26th, all possible standing room occupied, and the exercises were especially well done. One feature, new this year, was the different language exercise, for example: "Jesus loves me," in Japanese, English, Korean, and Formosan, a prophesy of the unity which the Christmas spirit is to bring about among the three peoples, now all

under one ruler. Friday evening I went to Yamanishi, an hour's ride East. It's remarkable how well the farmer children of that village did. One of our members, a woman, has the Sunday-school in her house. It was just twelve o'clock when I got back to my house, in a rain which has continued until now, but snow has fallen on the mountains, which are white."

Mr. Stanford further adds:—"Christmas was not celebrated with as much elaborateness as in 1911, owing to the national mourning, but perhaps some schools made up in quantity for deficiency in quality. Our first program started in with only twenty numbers. That was moderate, but the second had forty-three, and the third forty-five. The schools are emphasizing regular attendance, good behavior, and good lessons, each of which enters into the determination of rewards, which are announced at Christmas celebrations. At one school, after the unconditional rewards had been assigned, those for pupils whose conduct had been a little bad, but who were satisfactory in the other two counts, followed, and the rogues came forward to receive their gifts, while their companions were seen and heard to "jolly" them on being "*sukoshi warui.*" At one school twenty-seven had not mist a Sunday, while twenty-nine more had been absent but once or twice, and that for unavoidable reasons. The National Sunday-school Association has been issuing certificates for perfect attendance, but as it placed an arbitrary limit on the number, some schools did not receive sufficient of these. One of Eucken's books has been translated into Japanese by a *Kumi-ai* pastor, Mr. Nukaga, and the Kobe Church Sunday-school offered to present a copy to any *Kumi-ai* pastor who might apply. We believe over sixty copies had been presented up to Christmas. The book, "*Yo Wa Nao Kirisutokyoto Tariuruka?*" appeared in the original in 1911 as "*Können wir noch Christen sein?*"

Dr. Rowland says: "One suggestive fact comes to light, namely, that while Hidaka is rated as one of the more needy parts of Hokkaidō, the statistics at hand indicate that province to be relatively the most evangelized province, not only of Hokkaidō, but, also, as is shown by reports published in "The Christian Movement in Japan," for 1912, (*pp.* 233,234) *relatively the most evangelized province in Japan*—one Christian to each 270 souls. Marvelous contradiction! The explanation is that the population is small. And of the over six hundred reported Christians, some five hundred are baptized Ainu. The number of the baptized would indicate great success. The real influence of Christianity in the region seems to be far short of commensurate with the numbers. Figures cannot tell the whole truth."

Mr. Pedley writes: "Twenty people united with the Ashikaga Church—several heads of households—and there has been a marked increase in appreciation of the goodly fellowship of the *Kumi-ai* body.

Maebashi Church added twenty-five to its membership, most of them school girls; two were added in Takasaki, and there are now several candidates for baptism in the other places. Certainly we have had cause to rejoice, and hereby pay our best respects to the gentlemen from Tokyo and elswhere who so ungrudgingly aided us."

Mr. Allchin says of church music in Osaka: "A recent number of the *Kirisuto Sekai* (Christian World) deplores in very strong language the "excruciating" singing to be heard in the Japanese churches. It speaks of the "gloomy music" and the "gloomy hymn tunes" in the "unattractive churches." The writer of this article is a member of the Osaka church which is making special efforts to improve these deplorable conditions. For some time the church has paid a public school music teacher to drill a choir. Part of this choir is a male quartett made up of four young business men who meet for practice once each week in Mr. Allchin's house. Recently a free concert under the auspices of the

choir and its leader was given in the church. It was on the whole a very creditable performance and greatly appreciated by the very large audience. The Japanese Hymnal was drawn upon mostly for the solos, duet and choruses. Seven or eight music teachers of the public schools of the city assisted, and a double duet by four of the women teachers was especially praiseworthy. The correct tones and mature mellow voices were a revelation to one who has struggled with this singing problem in Japan for thirty years. Such concerts should be encouraged in the churches because they will do much to improve the conditions complained of above. In the mean time try to quicken the *tempo* of the organ player in the church you attend and encourage the Christians to sing a little faster and with less shouting."

Hyuga Items.

Christmas is the main item of late, celebrated with increasing interest and saneness in all places. At Miyazaki the new kindergarten was the center of the main doings—for adults Sunday evening, when Mr. Scudder's cantatata "Immanuel" was given, Tuesday for the kindergarten, Wednesday for a combined meeting of the five Sunday-schools of this region. Nine foreigners celebrated the day together, including two of the English Middle School teachers, and not including Edward Clark, who is spending his vacation in China. Mr. Olds and Mr. Takahashi made a trip northward as far as Untai, thirty-seven *ri* from Miyazaki. There were good meetings in several places *en route*, and six were baptised at Nobeoka.

Our two student Bible women have done excellent work during their six months stay, one in Nobeoka and one in Tsuma. There are twenty-eight girls in the Dormitory Home. Just now a company of Japanese archeological experts from the North are investigating the numerous mounds and other remains of prehistoric Hyuga; this is at the instigation of our wide-awake Governor Ariyoshi.

Railroad building is progressing, Miyakonojo will be reached in June, and a section between here and Tsuma, seven *ri* north, and one from here to our harbor, Uchiumi, five *ri* away, will be completed next year. Five automobile busses have been licensed to run between here and Nobeoka, and others will be licensed soon for other routes. All this, of course is sure to help the touring evangelistic work.

A new preaching place has been opened in a corner store in the middle of town, open to the street on two sides—practically for street preaching, and a very satisfactory crowd gathers to listen through the hour of song and speaking. The meetings are on Thursday evenings.

We have a new scheme for saving touring money. One of the missionaries here tried it, and found it a success, viz., turning somersaults down an unexpected flight of stairs in a Japanese hotel, in a dark place, where people would naturally walk. He rode home the next morning, lazily stretched out in a special *basha*—a bit of extravagance, but he has not ridden since. That was December 8. He did not indulge in any broken, or dislocated bones, or any bruises, but just did enough to necessitate lying in bed for a while, to give some torn muscles and ligaments in the lower part of his back, a chance to tie together again, as an excuse for staying at home and doing up a lot of writing, reading, and other work, which has been waiting a convenient time. But Dr. Nature is not giving him very much time. She has done her work so rapidly that he is already walking down town every day, and has tried bicycle-riding once without detriment. Soon he is likely to be again at his spendthrift occupation of touring. This much for the many friends, who have kindly inquired about it.

We have shared with others, in the anxiety about Mr. Gulick's condition, and in the hope of his speedy recovery.

C. A. Clark.

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